K. Ainsworth (R.)
1051. g. 6
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THE MOST Natural and Easie Way OF INSTITUTION:

CONTAINING,

PROPOSALS

For making a

Domestic Education

Less Chargeable to PARENTS,

AND

More Easie and Beneficial to *Children*.

By which Method, Youth may not only make a very considerable Progress in *Languages*, but also in *Arts* and *Sciences*, in Two Years.

Ἐν πρῶτον, καὶ μέσον, καὶ τελευταῖον ἐν τούτοις κεφάλαιον σπουδαία καὶ παιδεία νόμιμός ἐστι. Plutarch.

LONDON,
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FROM THE

TO

Sir *WILLIAM HUSTLER*,

A MEMBER of the

Honourable *House of Commons.*

SIR,

YOUR Honour, some considerable time ago, being much Concern'd about the best Method *in the* Education *of your* Children, *was pleas'd to ask my Opinion therein: But my Thoughts concerning it, at that time, being but in the* Embryo, conceiv'd *upon the Reading a Treatise of* EDUCATION, *writ by the* Learned *and* Ingenious *Mr.* Lock, *to whose Opinion fearing I might be too partial by the Satisfaction his other Writings gave me, and knowing how* unsafe *and* invidious *it is to oppose* Inveterate Customs, *I, as handsomly as I cou'd, declin'd the Matter. Only I ventur'd upon your pressing me further, to tell you I should prefer a* Domestic *to a* public Institution. *Your Honour was pleas'd to inform me, you were of the same Mind, and desir'd me to enquire out a* Tutor, *proposing such a* Sallary *as I believe few Gentlemen in* England *give, and which might have invited into your Family a Man of* Sobriety, Parts *and* Learning. *But tho' I durst not then venture my* callow Thoughts *abroad, after they were* fledg'd *and* confirm'd *by* Time *and* mature Advice, *at the Instance of your Worthy Brother,* * (*a* GENTLEMAN *of that* Piety *and* Vertue, *that I dare not write his Character; and if I durst of such* Modesty, *I shou'd be afraid to lose a Friendship, which has been so many ways to my* Credit *and Advantage*)

* *Mr.* JAMES HUSTLER.

Advantage) *I ſent them to you in a few* Propoſals, *tending to make a* Domeſtic Inſtitution leſs chargeable *to the* Parent, *and more* Uſeful *and* Eaſie *to the* Child. *Upon the Reading of which, ſome* Objections *ariſing, I was deſir'd to* anſwer *them, and ſubjoyn the Reaſons of the ſaid* propoſed Method, *which I* purpos'd *to do with all the* brevity *I cou'd, and ſend them to you the ſame day. But beginning to think what* Method *to uſe therein, it ſeem'd neceſſary to ſhew there was a General* Male-Treatment *of* Children; *and this I conceive to be not only the moſt* proper, *but moſt* uſeful *way of* proceeding *in Caſes of this Nature. For if I can prove a Reformation is neceſſary, I have gained a conſiderable Point; and having no Ambition my* Diminutive Name *ſhou'd ſtand in the* Catalogue *of* Reformers, *ſhall be ſatisfy'd in the hopes of ſeeing ſome other more happy and ſucceſsful Propoſals, in order to the effecting thereof. An honeſt and ingenuous Man ought not to be concern'd, that his* Methods *for* Reformation, *of any grievance in* Church *or* State, *are rejected, if he has been ſo happy to Convince that* ſome *or* other *were Neceſſary.*

SIR,

I humbly deſire your Pardon for prefixing your honour'd Name to theſe Papers, aſſuring you I don't pretend to make a Preſent, *but beg a* Patronage. *And if you will pleaſe to do me theſe two* Favours, *firſt, To think I meant honeſtly, and nextly, To pardon the failures of the management to the* Candour *and* Ingenuity *of the* Deſign, *I will (in Return) do you the* only one *that lies in my Power, in Superſeding wretched* Panegyrics *and* fulſome Flatteries, *the uſual Furniture of Modern Dedications, being ſenſible that Perſons of known* HONOUR *and* WORTH, *are abus'd by having their Names taken in vain by every trifling Scribbler; And only add that I am,*

Honour'd Sir,

Your Obliged humble Servant,

R. Ainſworth.

PROPOSALS

Of a Method of

Inſtitution, &c.

THE Advantages of giving Children an *Ingenuous* and *Liberal Education*, are ſo well known in *England* to all *ranks* and *degrees* of Men, we need no *Lacedæmonian Edict*, by which thoſe *Parents* were depriv'd of the Freedom of their City, who were negligent in this Particular, being look'd upon fit for nothing but to cleanſe Shoars, and carry Burdens, who condemn'd their *Sons* never to be fit for any better Employment. But tho' we are ſufficiently Convinc'd of the *Uſefulneſs* and *Excellency* thereof, we are very negligent and careleſs of the *Methods* whereby to effect it, and ſo more blame-worthy than ſome of the ignorant *Lacedæmonians*, who poſſibly ſaw no ſuch real benefit thereby. To be ſolicitous about the *End*, and neglect the *Meæns*, betrays I know not whether more *Levity* or *Imprudence*.

We generally think to give our Children education is but in other words, to ſend 'em to School; to whom, or for what, is not much material. It may be, about ſix or ſeven years after, 'tis expected a Lad ſhou'd underſtand Latin; if he does, all is well, if not, cries the Parent he's a Blockhead, I'll ne'r trouble my head further about him. If he is a Gentleman, may be he adds, He had as good play at Home as at School; and ſo the Youth being fit Company for none but Servants, familiarly converſes and ſaunters away his Time with 'em. And now having told you his Company, you may gueſs at his Manners,

Uva conſpectâ livorem ducit ab uvâ,

But if a Tradeſman, Away with the Dunce, I'll put him to 'prentice forthwith; ſo *this* often occaſions *that* too, to be done pre-

precipitately, and so he is little better for serving a tedious Apprentiship, in a whipping *Bridewell*, under a flogging *Orbilius*. The better did I say? nay, generally worse, being habituated there to several Vices, which often keep him Company as long as he lives.

But, if after all, the Parent is resolv'd, in spight of the *Muses* and *Apollo*, his Son shall be a Scholar, after a sound Chastisement, he is sent to another School, 6 or 7 years longer, to make his Verse end--*Berecynthius Atys*, and read a little--τὸ δ' ἀπαιδεύτωνος, without knowing any thing of *Arts* and *Sciences*, and perhaps Common Sense.

To reform these, and such like Abuses, in Childrens common treatment, several worthy Persons have taken great pains, (as Mr. *Walker*, Monsieur *Fleury*; but above all, the Learned and Ingenious Mr. *Lock*, (whom I have not the Honour to know but by his excellent Pen) and treated this subject so well, that they will always be reckon'd as our best and chiefest *Reformers*. Nor have they miss'd of success amongst *discerning* and *impartial Readers*; but most being otherwise, and the *Heresies overgrown*, and *stubborn*, a thorow *Reformation* cannot be expected on a sudden.

Having often highly extoll'd the Method of learning *Latin*, as a *Native of Rome*, being convinc'd both by great Reasons, and great Authorities it must be the best; and being accus'd by some of Singularity, tho' following so great *Authors*, because I had made *Proposals* to some *Gentlemen* by which I suppos'd the Design might be best answer'd, I thought my self concern'd to give a Publick Account of my so doing; in the performance whereof, I shall insist in this Order:

1. Enquire into the manner of our Childrens general *Treatment*, both by *Parent* and *Master*, and make some *Animadversions* on both.

2. Lay down a *Method*, in 10 *Proposals*, whereby I conceive it easie to teach them to understand a *Roman Author* very well, write *Latin elegantly*, speak it *properly* and *easily*, gain a considerable knowledge in *Logic*, *Rhetoric*, *Geography*, *History*, &c. in the space of two years.

3. Assign the Reasons of the said *Proposals*, and answer *Objections*.

And lastly, leave the whole to the Judgment of the Candid and Judicious Reader.

The

The Reasons of the slow Proficiency, and careless Institution of our Children, are such as either the *Parents*, or *Master*, is chargeable with.

First, The *Parents*,

Who don't ordinarily take care to have their Children taught to read, till they are so habituated to *Vice* and *Idleness*, that their Teacher must have as much Labour to bring 'em into love with their Book, as otherwise would have taught em to read; from whence also various Inconveniencies arise both to the *Parents* and *Children*; the *Enumeration* whereof not being my Province, I leave to those who write the whole series of *Education*. *Reason* 1.

No doubt, as soon as they can *speak*, they may be taught to *read* either by Father or Mother, with ease and pleasure, without ever imposing it as a Task upon 'em. The Ingenious Mr. *Lock* tells us of a Person of great Quality and Worth, who by pasting the *six Vowels* on the six sides of a *Die*, and the remaining 18 *Consonants* on the sides of three other *Dies*, has play'd his Son into *Spelling* and *Reading* with the greatest *eagerness* imaginable; and I doubt not but the said worthy Patriot may teach him *Arithmetic*, *History*, *Music*, with but a little deviation from that his so excellently *contrived* Method. *Facile est inventis addere*. This very Method, for fear of bad Consequences afterwards, may not be so well, but from it we have an hint for an hundred very harmless Inventions to teach Children to Read.

2. If they do take care to send 'em to *School*, perhaps 'tis to some *Woman* who never knew any thing of *Orthography*, tho' she may make a shift to read her *Prayers*, or Murder a *Gazette*, confounding one Period with another, which she must needs do, having never been acquainted with the *Rules* of *Pointing*. Hence it comes to pass, that *Vulgar People*, who only have learn'd to *Read* and *Write* at this rate, commit such horrible blunders in *Spelling*, and making no *Points*, are at the hazard of having no one, that writes *true*, to understand what they mean.

I admire that *Parents*, that design their *Children* a *Liberal Education*, shou'd commit them to such; they had better let all alone, for they contract such ill *habits*, as will cost their Master afterwards double the trouble to unlearn 'em, as were requisite to learn 'em to read, and I shou'd scarce undertake to teach 'em for a double Reward: For to *teach* has a great deal of pleasure, to *unteach* has none at all to recommend it. To which I may add, That it not only discourageth the Pupil, but is apt to create in him an aversion to his *Tutor*: And thus both the *Master* and *Scholar* labour in vain.

——— *Istâ filix nullo mansuescit aratro.* Pers.

And this I am sure of, by many *Experiments*, that an *Adult* Person, who has had the misfortune to be taught *English* at this rate, cannot be so great a *Proficient*, in 6 Months time, in learning *Latin*,

as

as another, happy in his firſt Engliſh *Rudiments*, may be in two; and beſides, muſt take a great deal more pains.

Reaſon 2. *Parents*, when their *Children* are fit in their Accounts to be put to a *Maſter*, think it ſufficient to put them to a good *Scholar*, (as they phraſe it) whether *a good Man* or no, is not much material: And what is this *good Scholar*? He underſtands *Latin* and *Greek*. As tho' this were *Accompliſhment* enough! This is ſo far from it, that 'tis undoubtedly but one *Qualification*, and that one of the leaſt too, of a good School-maſter to little Children, whoſe tender years are to be imbu'd with *Piety*, and Principles of right *Reaſon*: He ought to be a *Vertuous*, *Modeſt*, and *humble Man*, and very *patient*; his chief buſineſs ought to be to diſſipate by ſoft and gentle means, thoſe *paſſions* that would *over-caſt* the early *dawnings* of infant *Reaſon*, that it may ſhine out *bright* and *glorious*; and with a gentle hand, to weed-out the *Tares* which perhaps were ſown when the Parents ſlept, before they are grown ſo high, as to choak the *Culture* of an *Ingenuous* and *Liberal Education*, to cheriſh the *Principles* of *Kindneſs*, and *good Nature*, till they are grown into *HABITS*; to ſettle a *Reverence* to their *Parents* and *Maſters*, and a *Love* and *Reſpect* for *all*, and they will ſoon enough afterwards learn to exert them in a *faſhionable Mein*, and *decent Comportment*, which, when they have learn'd with a *Dancing-maſter*, will more admirably become them, when their *Bows* and *Honours*, not forc'd by *Modes* and *Faſhions*, not *Ap'd* and *Mimick'd*, but found to be real by the Divine ſweetneſs of their Looks, which no Art can teach, will not only challenge from all Perſons an high Commendation of their Parts and Breeding, but alſo gain 'em every where an *Admiration* and *Love* for their *Virtue*.

He ought not only to have theſe *Qualifications*, but a reaſonable knowledge of Arts and Sciences, as *Logic*, *Rhetoric*, *Hiſtory*, *Geography*, &c. to ſpeak *Latin* well and *promptly*, and underſtand the *Greek Tongue*; neither too young, nor too old, a proper well-made Perſon, and of a good Preſence. What ſhall I ſay? He muſt be

——— *Qualem nequeo monſtrare & ſentio tantum.*

Obj. But you will ſay, All theſe *Qualifications* ſeldom meet in one Man, eſpecially who will vouchſafe to be a *Tutor*.

A. I confeſs it. And therefore get in one, as many as you can, and be content to abate him ſome of theſe laſt, (I mean as to Accuracy) but never any of the firſt; for in thoſe that are to ſtudy as *Gentlemen*, this Age looks upon it a greater *Accompliſhment* to have a taſte of all *Arts* and *Sciences*, ſo as to be able to diſcourſe, and give ſome tolerable Account of each, as occaſion ſhall offer, than to ſtick cloſe to any particular Study, neglecting the reſt, provided that when they are called to any *Office* or *Imployment* in the *Common-wealth*, they then apply themſelves cloſe to that *Study*, which

may

may best qualifie them for it, and make all their other *Knowledge* as much as they can subservient thereto: But if design'd for *Scholars*, in whatsoever their Master is deficient, they may perfect themselves by their Industry, and a *Tutors* assistance, in the *University*.

Many Parents think 'tis well enough to send their Children to a *publick School*: Those that are not able to give them a *Domestic*, or more private *Education*, I censure not; but such persons as have good *Estates*, and some of *Quality* and *Worth*, who perhaps have taken great pains to form their *Childrens Mind*, and *Manners*, with *Piety* and *Vertue*, till they are come to 7 or 8 years of Age, and then for the sake of a little *Latin* run so great an hazard to have the beautiful *Image* spoil'd, and the whole Work effac'd, some will be apt to Arraign of either *Levity*, *Incogitancy*, or both. Here Children of good, and bad *Education*, and good, and bad *Tempers*, being huddled *promiscuously* together, it may be rather fear'd the *bad* may infect the *good*, than hoped the *good* may reform the *bad*.

——— *quoniam dociles imitandis*
Turpibus ac pravis omnes sumus.

But further, Would publick *School-masters* (as 'tis next to an Impossibility they should) take care of their *Morals*, and be never so sollicitous of *Cultivating* their early Years with *Piety* and *Vertue*, yet at Noon or Night, when dismiss'd from *School*, they would be apt to saunter about, and loyter in the Streets, where they wou'd see various Objects to divert their thoughts, hear several *Common*, if not impious Sayings, of *Porters*, *Carmen*, and *Kitchen-Wenches*, which much abhor from that *Phrase* and *Diction* they ought always to be Accustom'd to; whereby

Barbatos licet admoveas mille inde Magistros,
Hinc totidem,

their *Virtue* and *Innocency* would be difficultly secur'd. I profess I shou'd hardly run the risque were there no better, no other way, whereby my Son could come at the Understanding of a Language.

I am sorry I shou'd have *Occasion* to subjoin my next *Reason*:

Many of good *Estates*, and I fear some of *Quality*, do give their Children a very mean and ordinary *Education*, because they are loth to be at any extraordinary Charge about it: Of this, *Plutarch* vehemently complains, in his Time, in these words; *Reason* 3.

Πολλοὶ δ' εἰς τοῦτον νῦν πολίτων περβαίνουσι φιλαργυρίας, ἅμα τῇ πλούτῳ, καὶ ἵνα μὲ πλείονα μισθὸν τελέσωσι, λυθ' ὥσπερ τὸς μισθοῦ πλίους ἀφιᾶσι τοῖς τέκνοις παιδευτὰς, ἔνιοι δ' ἀμελείας ἀπαιτοῦσι.

Many People are grown so Covetous, and (I will not translate my *Authors* word) *so slighting of their Children, that for fear*

of paying a greater price for their Tuition, they chuſe Men of no *Account for their Childrens Tutors, purchaſing for them a cheap Ignorance.*

And tells us a biting reply of *Ariſtippus*, who being ask'd by one of theſe Fathers what he would ask for his Sons *Education*, χιλίας δραχμὰς, ſaid he. *O Hercules* ! cry'd the other in a great Aſtoniſhment, *Why, I can buy a good Slave for that Money*: *Why, and ſo you may*, reply'd the Philoſopher, *then you will have two* Slaves, *the* Slave *you have* bought, *and the* Slave *you have* begot.

But to ſet aſide all *Arguments* drawn from the *Uſefulneſs*, *Excellency*, and *Ornament* of *Learning*, ſince theſe are no *Topicks* to inſiſt on with ſuch a *Reader*, we will endeavour to convince him that the laying out his *Money* in his Sons *Education*, is not *incompatible* with his own *Maxims*. If he had a piece of *Land* that were very barren and ſtony, but with a little *Agriculture* wou'd be as good as any of his *Neighbours*, wou'd he ſpare his Money here, where there was a proſpect of a conſiderable Advantage? Wou'd he not rather order his *Bailiff* forthwith to *Manure* and *Cultivate* it? And is the *Cultivating* of his Son, a matter of leſſer moment, from whence probably, in the very Letter, more profit may come into his *Pocket* than from his *Field*?

Or when he has a conſiderable ſtock of Money by him, is he not apt to be uneaſie, till he has put it out to *Intereſt*, hearken'd out a *Mortgage*, or wiſely tranſmuted it into good *Terra firma*; becauſe, ſays he, let *Fires*, *loſſes at Sea*, *change of Government*, any, or all of theſe happen, this will ſtay upon the ſpot, I ſhall ſtill have this to leave my Son, Yet tho' the Land, as he ſaith, will ſtill abide on the ſpot, he knows how moveable a skin or two of Parchment is. One would think now, if he could light of a Purchaſe more ſecure, and more advantageous too, for his Son, he ſhould not grudge to lay out his Money upon it. If he ask me what that is, I anſwer: *A Vertuous and Learned Education*; and that too, (if he be as careful as he generally is) he may have a very good Penny-worth. Only let him remember, *The beſt is the beſt Cheap.*

Reaſon 4. The *Fondneſs* and *Indulgence* of ſome *Parents*, who can ſcarce endure their Children out of their ſight; For (ſay they) we are not ſure they will be ſo indulg'd, and treated with that *care* and *tenderneſs*, they are at home. And what then? Suppoſe they ſhould not, where would be the harm of it? Perhaps, nay probably, the inuring them to a little more hardſhip, may in a great meaſure contribute to their *health*, by *confirming*, and *fortifying their Conſtitution*. This the *Lacedæmonians*, *Romans*, and other Wiſe, and Warlike *Nations*, knew; and therefore were far enough from bringing up their *Children* with that *ſoftneſs*, and *niceneſs*,

as

as our Cocker'd Citizens are. And certainly, whether we respect their Bodies or Minds, this nice and over-tender treatment of Children, must be very pernicious to them; it makes their *Constitutions* weak and infirm, subject to catch cold with every little breath of *Air*, and their health often various, and uncertain all their life long. Then as to their Minds, they must not be cross'd, nor contradicted, they must have their humour in every thing. What a piece of barbarous Cruelty is it in *Parents* to suffer those *Passions* to get strength in the pretty Creatures, the *breaking* of which will cost them so dear, and dearer if never *broken*!

And certainly, a *wise* and *sober Tutor* may manage a *Child* to his Advantage both ways much better, who 'tis probable will never suffer those *Irregularities* in his *Meat*, *Play*, or *Sleep*, which the ill-tim'd and pernicious *Indulgence* of many *Parents* often winks at, and oftner sees not; And too great, or too little a weight, too quick, or too slow a *Motion*, often put this delicate *Movement* out of order. He will sooner see the first rising of any *Disorder* or *Tempest* in the *Passions*, even (like the Prophets Servant) when no bigger than a Man's hand, and so may dissipate, and scatter them with more ease, that so they may not *over-cloud* the *Sky* of their *dawning Reason*, before the bright *Sun* of their *Vertue* can well be perceiv'd to be risen in their *Horizon*.

The next Charge I have against *Parents*, is their frequent *removing* their Sons from one School to another, upon the slightest Reasons, and sometimes none at all; then which, nothing is more apt to rebate the Masters diligence, who cannot tell but another may reap the fruit, and have the credit of his care and pains, and the Child, by this means, is most certainly balk'd, for being put into one Method by his first Master, into another by the second, and perhaps into the first again by the third, or it may be into a new one, he loseth some years, and is not at last so good a *proficient* as if he had been intrusted, or continued with any of the three. They ought to be very great and cogent Reasons, which oblige a Parent to remove his Child, if he has been a considerable time under a Master, especially when the Pupil respects him, and makes, tho' but a slow, Proficiency under him. Parents ought to say so to their Sons as *Tully* does to his: *Reason* 5.

Quamobrem disces tu quidem a Principe hujus ætatis Philosophorum, & disces quam diu voles, tamdiu autem velle debebis, quoad te quantum Proficias, non pœnitebit. Cic. de Offic. lib. 1.

Some persons neglect to enquire into their *Childrens Proficiency*, even sometimes, tho' very *learned* themselves, perhaps, thinking it too mean a thing, or not their *Province*, to concern themselves in examining School-Boys Exercise; but *Marcus Cato* thought not so, who, tho' he kept a *Tutor* at home for his *Sons*, would not- *Reason* 6.

withstanding himself, even in the *Tutors* presence, give them not only precepts of *Virtue*, but *Grammar* too, exciting at once both the diligence of *Tutor* and *Pupil*. But the *Great Augustus*, tho' labouring under the weight of *Years* and *Empire*, *thought not so*, who constantly taught his two Grandsons, *Lucius* and *Caius*. But *Tully thought not so*, who, tho' of *Consular Dignity*, and a great *States-man*, supporting, as it were, with his own Shoulders, a tottering *Common-wealth*, made Account he had not yet discharged his duty to his Son, by sending him to *Athens*, the most learned *City* and *University* of the World, to be instructed by *Cratippus*, one of the greatest Philosophers of the Age, unless himself also wrote him a *Treatise* of *Ethics*, by which to *form* and *regulate* his Manners. These *Examples* I do not produce, because I would persuade *learned Parents* to toil and labour at the *Oar*, like these great Personages, (tho' perhaps, if they shou'd, their *Fere* wou'd often make them amends) but that they wou'd think it not so mean an Employ, now and then at leisure hours, to inquire into their Sons proficiency, that if either *Tutor* or *Pupil* be *remiss*, they may *admonish* him, or *diligent*, *incourage* him.

These are the Reasons of the great *Obstacles* and *Remoras* in Childrens *Education*, occasioned by the *Parents*, some being tardy in one particular, and some in another. Now come we to those, which on the *Masters* part lie against their improvement in learning *Languages*.

Reason 1. Some *Masters* have a *standing Method*, not only in teaching their *Pupils* a *Language*, but also in the *Motives*, by which they propose to raise and fix their *Attention*. This may proceed from a want of *Reflection*, that Chiidrens *Passions*, as well as of elder People, are excited by different *Methods* and *Motives*. Now whilst a Master continues ignorant of the *particular Motives* by which he must raise *Attention* in every particular *Scholar*, he must needs be often at a loss, let his *general Method* be never so good, and let him take never so much pains. He had as good talk to the Wind, and Plough the Shoar; *the one* would as soon learn, and the other be cultivated, as several of his Pupils. Certainly therefore, the knowledge of his *Scholars* temper must be the *Theory*, and the proceeding by that knowledge, the *Practick* of the most useful and excellent *Science* any *School-master* can *study*, whether respecting his own *Ease*, or his *Pupils Advantage*.

Reason 2. Some again (I would hope not many) preferr'd (*magis ambitu quam merito*) having *annual Stipends* in *Free-Schools*, in the *Erection* and *Endowment* whereof our *Ancestors* have been very *liberal*, make no Conscience of suffering their Pupils to lose their time,

time, their *Duty* and *Credit* being ſmall *Motives* to their *Diligence*, where the main *Stake*, their *Sallery*, is ſecur'd. But I have not time to declaim againſt one of theſe, and if I had 'twere loſt labour.

——*Caret culpâ, neſcit quid perdat & alto*
Demerſus, ſummâ rurſus non bullit in undâ. Perſ.

Others, tho' otherwiſe *learn'd* and *conſcientious*, whether indeed approving their own *Method*, or taking it from *Cuſtom*, without ever calling it to the *Touchſtone* of their better *Judgment*, enjoyn the *Herculean Labour* of getting *Lilly's Grammar* without book, perhaps two or three times over, and after that a long *Word-book* of two or three thouſand Words jumbled together at a ſtrange rate; and it may be, ſhould *Children*, with *prodigious labour* and *courage*, conquer theſe, the *Hydra* bubbles up again with more Heads, their *Leſſons* out of their *Authors* are to be learn'd *Memoriter* too, which baffles our valiant *Champions* to that degree, they dare *Encounter* no longer, but ſlink away, and are not a pin better for all their former *Victories*. *Reaſon* 3.

I wou'd ask one of theſe *Gentlemen*, ſhould he ſet about the learning of the *Arabian Tongue*, carrying along with him an *earneſt deſire*, a *firm reſolution*, and the *Terms* of *Art*, (which are common to all *Languages*) and deſiring his *Tutor* to ſhow him the moſt expeditious way of attaining it, ſhould only receive this *anſwer*, Sir, You muſt get *Erpenius's Grammar* perfectly without book, and afterwards fix in your *Memory* two or three thouſand words out of an *Arabian Lexicon*, would he not be diſcourag'd at this? Would he not be apt to think there might be ſome more *expeditious* way of learning it found out? Undoubtedly he would, eſpecially if the *Rules* of *Erpenius's Grammar* were *Arabic* as *Lilly's* are *Latin*. And does he think that which diſcourageth him, *a Man*, with all theſe *Advantages*, ſhou'd not have the ſame effect upon *a Child*, without them?

Not that I go about to depreciate *Lilly's Grammar*, eſpecially with the *Oxford Notes*; no, perhaps it is the beſt that ever was writ, but ſeveral *Rules*, and many more *Exceptions*, ſeem rather to be *calculated* for the *Meridian* of riper *Judgments*, than to the *Latitude* of *Childrens Capacities*. Nor did the Learned *Compilers* ever deſign a fourth part of them to be learn'd without book by *Children*; they only propoſe a Boy ſhould learn his *Declenſions* and *Conjugations* very well, which when he underſtands, *not by rote*, but reaſon (as they phraſe it), and is more cunning *in underſtanding the thing, than rehearſing the words, which is not above a quarter of a years diligence, or very little more, to a painful and diligent* *See the Preface to* Lilly's *Grammar.*

diligent Man, if the Scholar have a mean Capacity: then they Adviſe to let him paſs to the *Concords*, to *know the agreement of Parts among themſelves, thence to the* Syntax, but not to learn the *Rules* as *they follow in Order, but as occaſion ſhall offer it ſelf in Reading and Perſing ſome Author, wherein not only the* Eloquence *of the* Tongue, *but ſome plain Leſſon of Honeſty and Godlineſs is contain'd.* And after ſome time *of turning* Engliſh *into* Latin, and *Vice verſa* a little below, they add, *If to this were adjoyn'd ſome uſe of ſpeaking, (which muſt alſo neceſſarily be had) he ſhall be brought paſt the weariſome bitterneſs of his Learning.* This method ſeems to me ſo rational, that I am almoſt tempted to believe ſome *School-maſters* have never read the *Preface* to the *Grammar* they daily teach, or if all have, I wonder (tho' ſome Learned and Ingenious Men may) others ſhould have reaſon to think they have found out a better way of teaching their *Grammar*, than the *Compilers* themſelves had. In my Judgment, thoſe *Maſters* who take a different *method* to their Preſcriptions, (except as before Excepted) walk a tedious round; but eſpecially ſuch as teach all the *Rules* and *Exceptions* as they follow one another, before their *Pupil* reads an Author. For if *Children* ſhould by the *Maſters* diligence, and continual beating their brains about the ſence of this, or that particular *Rule*, or *Exception*, be brought to ſome little Notions about them, 'tis ten to one, but being forc'd to ſummon all their thoughts to underſtand the next, the *Ideas* they had conceiv'd about the former are quite *obliterated*; by this means it often comes to paſs that one poor *Exception*, which perhaps might not occur above once in an *Author*, at laſt is underſtood at the loſs of two or three *General Rules*, and ſome *Leather* in at the bargain. Sure I am, that the learning this line,

Tartara Taygetus ſic Tanara Maſſica, &c.

ſtood me in the latter, if not in the former, which had I never learn'd, had not been a pin of matter, ſince no Word is of one Gender in the Singular, and another in the Plural Number.

Nor would I, by what I have ſaid of *Lilly's Grammar*, be underſtood as if I thought that a perfect *model*. It's greateſt Admirers have confeſs'd, there are many *Deficiencies* to be *ſupply'd*, but more *Redundancies* to be *retrench'd*; and the modeſt *Compilers* themſelves thus preface it.

Wherefore it is not amiſs, if one ſeeing by Tryal, an Eaſier *and* Readier way *than the common ſort of* Teachers *do, would ſay what he hath prov'd, and for the* Commodity allow'd, *that others not knowing the ſame* might by Experience *prove the like, and then*

by

by proof reasonably Judge *the like, not hereby excluding the* better way *when it is found out, but in the mean while forbidding the* worse.

This I believe I may venture to say, It may be easie for any *Master*, on half a Sheet of Paper, to extract out of this *Grammar* what is sufficient for any Lad to know before he reads an *Author*. But I proceed:

The *harshness* and *severity* of others, is a great obstacle to Childrens *Improvement*. Were they to perform their hard *task*, and carry *burdens* like *Slaves*, and not for every little *Omission*, or *Peccadillo*, to be thump'd like them, I shou'd think their condition something different. Nay, I fear they are beat sometimes for not performing *Impossibilities*, for not making *Brick* without *Straw*; I mean, for not finding *Matter* as well as *Words*. And is not this an *Ægyptian Slavery*? *Reason* 4.

If these *Gentlemen*, whom a body would scarce take for *Romans*, unless by their *Fasces*, pretend a liberty to scourge them, in order to their *Manumission*, I should be rather content my Son should be no *Denizen* of *Rome*, than pay so dear for his *freedom*.

Indeed, when *ill Principles*, long indulg'd, are grown to *ill Habits*, and a Master has in vain, a long time, attempted to *Weed* them out gently with his hand, there may be occasion for a *Spade* or a *Mattock*, to dig them up at once, but that being once done, I can see no occasion afterwards, in any case whatsoever. When Boys, as *Quintilian* has observ'd, *Facile sanabilibus laborant malis*, why should we always have recourse to the extreamest remedy? *Correction*, like *Physick*, where it has no *operation*, commonly doth harm, and the often *repetition* of it either spoils the Part, or at best fortifies it against it. Few, I believe, have been whipp'd into *Virtue* and *Learning*, but many, to my knowledge, have been whipp'd from them; and then it is the worse for them that ever they were sent to *School*, for either the *severity* of their *Treatment* makes them have an utter *aversion* for their Book as long as they live, or if they retain a *love* for it still, they commonly *lard* their discourses in *common Conversation* with such *scraps*, and serve it in with such *bombast*, that I must needs think he has a strong stomach that does not *nauseate* it. I declare it, when I hear this horrid *Jargon*, I know not which is greater, my pity or indignation. Certainly, nothing is more unbecoming a *Gentleman*, nothing more silly and ridiculous, than this *Pedantick humour*. If the Company be learn'd, nothing can grate their Ears more harshly; if unlearned, 'tis an *unmannerly Abuse*. This

I take to be a *worse plague* than the former, and both of them are generally the effects of a *Rod*.

'Tis ſtrange to me that *Perſons* of *Quality*, nice enough of their Honour in other points, ſhould ſuffer their Children to be whipp'd and abus'd by every *little fellow*, whoſe underſtanding a little *Latin* and *Greek* is the only Title he has to the *Birchen Scepter*, wherewith he Tyrannizes like the Abdicated *Dionyſius*.

Curtius, lib. 8. *Curtius* tells us, That the Power of *ſcourging* the Children of the *Macedonian* Nobility reſided only in their Kings, and a beating even by their Command was look'd upon to be ſo diſgraceful, that *Alexander the Great*, for executing it, had almoſt paid his Life for ſatisfaction to the diſgrac'd *Youth*.

But tho' our *Noblemen* ſometimes may indulge them this Power, I wonder our *Strabo's* ſhould ſo willingly forfeit the favour and reſpect of their *Pupils* in time to come.

The reaſon of our *Obligation* to our *Phyſicians*, and *School-maſters*, is not (as *Seneca* reaſons very well) becauſe we have received *Health* of the one, and *Erudition* of the other, tho' both things unvaluable, becauſe both of them ſet a value upon them, and that value we paid. *Quid ergo? Quare Medico & præceptori plus quiddam debeo, nec adverſus eos mercede defungor? Quod ex Medico & præceptore in amicos tranſeunt, & nos non arte quam vendunt obligant, ſed benignâ & familiari tractatione. What then? What is the reaſon I am ſtill oblig'd, and not out of my Phyſicians and School-maſters debt? Becauſe of a Phyſician and School-maſter they become friends, and do not oblige us by the Art, which they ſell, but by their kind and obliging devoirs.*

Lib. 6. de beneficiis, cap. 5.

Reaſon 5. Laſtly, Some both *publick* and *private School-maſters*, being more devoted to their own *Intereſt*, than to the *good* of their Pupils, undertake more than they have time to manage; ſo by taking in more *Pupils* they ſend out fewer *Scholars*. But this, indeed, is equally the fault of the *Parent*, who ſending his Son to a Maſter, whoſe Time and Labour being to be divided amongſt ſo many, can hope for little of either to fall to his Sons ſhare.

Having thus gone thro' my *Reaſons* of, and *Animadverſions* upon the *Obſtructions* in *Children's Inſtitution*, let me beg of *Parents* to beware of thoſe failings for the future, wherewith I have charg'd 'em, by taking an eſpecial care of the firſt 6 or 7 years the *little Ones* are under their Wing, and I hope I ſhall propoſe the beſt *Method* to manage them afterwards; for I don't doubt, if Vertuous and Ingenious Men be encourag'd, they can ever want fit *Tutors*, either in the following manner of teaching 10 or 12 together, or,

which

(which is next beſt) in their own *Families*. Let them but take care of the main matters in their *Infancy*, and they need not fear but *Languages* will be had afterwards eaſie and cheap enough.

Childrens Minds are ſoft and moiſt *Clay*, ſuch as may be eaſily thrown on the *Wheel* even how you pleaſe, but *Age* hardens it, and *Cuſtom* confirms it, and then your *Veſſel*, whether *honourable* or *diſhonourable*, cannot be alter'd; therefore be ſure to *faſhion* it right, and *ſeaſon* it well. I admire to ſee ſeveral *Parents* treat their Children like *Bruits*, till 6 or 7 years of Age, which is the ready way to keep them ſo much longer. Next to the Care of forming their Minds, ſucceeds that of *teaching them to read*; and, methinks, this might be done without ſending them out of doors, as is uſual to a *Miſtreſs*, where, beſides the inconveniences I have before recounted, among Children of worſe *Education*, they often learn *ill Words*, and *ill Things*. Since *Childrens* Minds are pure *Virgin Parchment*, is it not a thouſand pities to ſuffer it to be ſcrall'd over with fooliſh and ſenceleſs *Characters*, much more to be *blotted* and *blurr'd* with *Anger*, *Envy*, *Pride*, and *Sullenneſs*, when it may ſo eaſily be prevented?

When they read *Engliſh* very well, 'tis time to diſpoſe of them to a *Maſter*, not only to teach them *Latin* or *French*, as is uſual, but enjoyn him to *perfect* and *poliſh* that Work which you have begun with ſo much ſucceſs, to take care they be inſtructed in *Piety* and *Morals*, in *Arts*, *Sciences*, and *Languages*.

But ſome will be apt to think, the perfecting of all this will be a Matter of great difficulty, and many Years; and that the learning of *Latin* alone taking up ſo much time, when will the reſt be perfected, which are uſually the *Studies* of *Men*, not *Children*? *Obj.*

I anſwer: I do not mean they ſhould be *ſeparate*, and *ſucceſſive Acts*, but all carried on at once; and that I believe the *Latin* Tongue may be learn'd ſo far forth as to underſtand very well a *Roman Author*, to write *Latin correctly*, and ſpeak it *fluently*, and a conſiderable knowledge attain'd in *Arts* and *Sciences*, by little Children, by the *Propoſals* following, in two years time at moſt, and that with eaſe and pleaſure, both to *Maſter* and *Scholar*. *Anſw.*

THAT a convenient Houſe be taken, a ſmall diſtance from *London*, with a large Garden, and other conveniencies. *Prop.* 1.

Prop. 2. THAT there be two Masters, whereof one to be capable of teaching *Latin*, *Greek* and *Hebrew*: The other, at least, to understand *Latin*, and speak it fluently; to be well skill'd in *Logic*, *Rhetoric*, *Geography*, and *History*; and that he write a good Hand.

3. THAT *Latin* be made a *Living Language* in the Family; *i.e.* That no other Language be us'd in presence of the Boys.

4. THAT one or both the Masters continually be present with the Pupils, whether *Reading*, *Writing*, *Translating*, or *Playing*, from 7 in the Morning till 8 at Night.

5. THAT there be no *Rods*, or any kind of *Punishment*, but that a generous Emulation be carry'd on by Rewards; to which Use the Parents shall allow *per Annum*, of which they to have an Account *Monthly* in a Latin *Epistle*, by which they may be inform'd both of their *Proficiency* and *Diligence* from time to time.

6. THAT the number of Pupils exceed not Twelve.

7. THAT they read *English* well; and that their Master take care to Improve it.

8. THAT they be not *younger* than Six, nor *older* than Eleven Years of Age.

9. THAT their *Authors*, and *Masters*, be their *Grammar*, *Dictionary*, and *Phrase-Book*.

10. THAT nothing be impos'd on them as a Task.

Here follow the *REASONS* of each particular *Proposal*, with *OBJECTIONS* Answered.

TO this I see not what can be Objected: I think it ought not to be propos'd in *London*, because the *Air* is not so good. And how much a good *Air* contributes to the *health* of the *Body*, and that to the *health* of the *Mind*, no Person can be ignorant; Nor far from *London*, because it not being convenient the Pupils should ever be suffer'd to go home; and, as I said before, requisite *Parents* should frequently enquire into their Sons Proficiency, they may do it in Summer, when they have a mind to divert themselves with a Walk, and in Winter by Coach, at a small expence. *Proposal* 1.

Their *Garden* ought to be pretty large, and to have some choice *Plants* and *Flowers*, not only for the *Pleasure* and *Use*, but such a Collection ought to be made, from which the *Argument* of some useful Discourse, as it were *Occasionally*, may be treated of.

Hence they may not only be told the Names which not often occur in their *Authors*, or if they did, the Name only being known, and not the Idea, would easily slip out of their Memory, and whilst it was there, was of no use.

Their *Use* and *Natures* also will be of great Advantage to them hereafter. To which I may add, That from their very *Names* they may learn a good part of the Heathen *Mythology*, as of *Daphne*, *Narcissus*, *Hyacinthus*, &c.

I cannot suppose any Person can think the undertaking can be (so commodiously) perform'd by one. *Prop.* 2.

Because it might grow tedious to any Man never to have an hours *liberty*, either to mind his private *Studies*, or enjoy a *Friend*. *Reason* 1.

Because those *Qualifications* which are requisite in these Proposals, are more easie to be found in two than one. *Reason* 2.

Because there seem to be two distinct Parts; the one ought, tho' never *strange* nor *angry*, never to be so *cheap* as the other should necessarily be, his Province is to take especial care of their *Morals*, to give them the *sense* of their *Authors*, which ought to be such, from whence with ease, and pleasure, he might draw *Instructions* of more *useful knowledge*, to distribute *Rewards*, to carry it with a certain *coldness* to such as are guilty of a fault, and with much *kindness* and *affection* to those that do well: The other's with all *sweetness* and *affability*, to insinuate himself into their *favour*, to invent for them *Plays* and *Exercises*, tending to the Institution of their Minds, and Health of their Bodies; and that I may express it in *Tacitus*'s elegant words, *Non studia modo curásq; sed remissiones etiam lususq; puerorum, sanctitate quadam ac verecundiâ temperare.*

Tacit. Dial. de Orat.

Nor ought he only to invent such *Plays*, but often to make one in the *sport*, and show himself very much pleas'd and delighted in it; also to teach them to *write a good hand.*

Not that I would have these two *Parts* so *separate*, but that either of them might perform the others *part*, if one should happen not to be well, or have some earnest Vocation for a whole Day.

The *learning* of *Languages* being in it self, as consisting of hard, and uncouth words, unpleasant, or at best *insipid*, ought to be well cook'd, and made pleasant, before it is serv'd up to Children. The *Recipe* may easily be had, a little *Utile dulci*, the one to season it, the other to make it *palatable*, for *Children* we know love sweet things; *History* and *Geography*, especially with fine Maps, and Pictures, as falling under the sense of Seeing, afford both these; and their natural *Inquisitiveness* and *Curiosity* will give their Master a large, and apt *occasion* to Instruct them, for their whole Instruction ought to be as it were *occasional*, and not *design'd*. The Master ought to *study* their *Accessus & Idonea tempora fandi*. These, and several other *Arts* and *Sciences*, might easily be made so *palatable*, that the *Children* would hang at their Masters Lips, and, as it were, *devour* his *Words*, to have the better Account of *things*; so they might be brought to love the Language for the Art, and afterwards, yet more dearly, love the Art for the Language. Their *Play hours*, I mean, *their Absence from their Books*, (for their whole *Institution* ought to have no other Name) ought to be made as *beneficial* as any other. Hear what the Pious and Learned Author of the *Whole Duty of Man* saith on this head: *Methinks it might very well be contriv'd, that their Recreations might sometimes consist of such ingenious Exercises, that they might at once both play and learn.*

If

If any one ask how Latin is to be made a *living Language*, I answer: Their Master, who is always to be present as before, shall (after three Months spent in learning so much *Grammar* as may be necessary for them) never speak any other Language to them, nor suffer any other to be spoke before them. The Mistress of the House, in some measure, should understand and speak Latin, at least such forms as will suit her Occasions, which are about *Dressing* and *Undressing*, and serving them with *Meat*; and no Servant, at any time, be suffer'd to speak to any of them but before the Master, and that in a *prescrib'd form*. *Prop.* 3.

But tho' I were assur'd my Son may learn Latin the same way he learn'd English, by *Conversation*, in two Years time or less, yet you mean, he shall only then speak Latin as he now speaks English, *i.e.* improperly. *Obj.*

If he now speaks English *improperly*, there is a *proper* Reason to be assign'd for it: becaus he has convers'd most with those that spoke *improperly*, his *Nurse* or *Servants*, than which *Conversation* nothing can be more pernicious either to a Childs Language, or Manners; but now his Conversation is to be with such as speak proper. But, *Answ.*

It is not propos'd that he should learn the Latin Tongue purely by Conversation, he ought, I think, to have thus much *Grammar*:

1. To distinguish the *Parts* of *Speech* one from another.

2. To learn to decline a *Noun*, and *Conjugate* a perfect *Verb* very well.

3. He ought to be acquainted with the *Terms* of *Art*, as *Number*, *Case*, *Gender*, *Declension*; *Active*, *Passive*, *Mood*, *Tense*, *Conjugation*, *Person*.

4. To learn his *Præpositions*.

5. His *Concords*.

6. And since there are 6 *Cases*, to have about 6 *General Rules* of *Regimen*.

And

And a body would think all this might as well be done in three Months as three Years.

He ought also to be Instructed in the Analogy of the Tongue, that he may better understand, and fix his Rules in Memory.

Obj. But how can the Masters playing with them be so beneficial?

Answ. Because he may teach them more there, than the other at their Books, since (as the Ingenious Mr. *Lock* hath observ'd) 'Learning 'any thing as they should, may be made as much a *Recreation* to 'their *play*, as their *play* to their *Learning*. How many curious Fabricks may be built on their natural curiosity, and busie humour? And when sufficiently weary'd with those diverting *plays*, he may invent for them; I question not but their Natural *activeness*, (for they hate to be idle) will carry them to the *equally diverting*, tho' less *useful play*, their BOOK.

Obj. But many Men will think it too great a Condescention to play away above half their time with little Children.

Answ. I see no Reason any one should; especially since his Imployment being to invent *Sports*, and *Plays* for the Children, to introduce them into the *Perusal* of more Useful *Knowledge*, he may lightly hit upon some things that will abundantly recompence his pains. But if sometimes they should out-vote him, (for I would not have him insist upon any thing too much) and have a mind to play at *Nine-pins*, *Cherry-stones*, or *Cob-nut*, he needs not be asham'd of that, which the greatest Personages have delighted in. Witness *Augustus Cæsar*:

Suet. in vit. Aug. cap. 83. *Modo talis aut ocellatis nucibúsq; ludebat cum pueris minutis quæ lasciv. & garrulitate amabiles maxime conquirebat.*

The Noble Pair of Friends, *Scipio* and *Lelius*, even in their Old *Age*, wou'd, in the Company of little Children, gather Shells, and pretty smooth round * Stones at *Cajeta* and *Laurentum*, and play with them, and sometimes at *Ball*. *Socrates* himself, with Children in his *Retinue*, would publickly ride up and down on an *Hobby-Horse*. For my part, I should take this to be the most pleasant and innocent Life in the World, to spend my Life in a *Garden* with such *Company*.

* *Umbilicos Val. Max.*

If

If any one thinks that Children cannot be *govern*'d unleſs by the *Diſcipline* of the *Rod*, and the ſeverity of *Reprimands*, I am ſure he only *thinks ſo*, and has never try'd the Experiment, and I doubt not but thouſands can inform him better. *Prop.* 1.

That Pedants ſo often joyn together the *Idea* of a *Rod* and *Book*, I have always conceiv'd to be the cauſe of their *ill ſucceſs* in *Teaching*. Can ſuch imagine, Children ſhould conceive any other of the latter than of the former? Can they think Children ſhould not do things much worſe under dread? I am apt to believe, few of theſe could have been perſwaded to declaim *ad aram Lugdunenſem*, tho' great Orators themſelves, and great Rewards promis'd to ſuch as came off with Applauſe. And why? Becauſe the Puniſhment inflicted in caſe of failure, being ſo great, might have poſſibly ſo buſied, and taken up their thoughts, as to have ſpoil'd the *eloquent Harangue*. But a Boy has rarely any Reward in a School; nay, ſcarce extorts an *Euge* from his *Task-maſter* if he doth well, and is certainly *whipp'd* if he doth not: Can he blame him then if he withdraws his hand from the *Ferula*, when himſelf, in ſuch a caſe, would do the ſame? Himſelf knows how fear ſo often precludes the thoughts, as to leave room for nothing elſe; and will he expect from a Child, whoſe Paſſions are *ſtronger*, and Reaſon much *weaker*, that *Fear* ſhould not have the ſame influence over him, which it has upon Adult Perſons?

But the giving them frequent Rewards tends to make them vain, proud, or covetous. *Obj.*

Some, perhaps, it may, but that the Maſters prudence ought to prevent, and he may do it ſeveral ways; I will inſtance in one. *Anſw.*

It may be propos'd, when their *Præmiums* amount to ſuch a Sum to buy this or that pleaſant Book, neat and delicately bound; this or that fine Map or Picture; and when one has made up the Money, and bought the Book, an emulation will be excited in all the reſt till another has got it. After which, every one will ſtrive the more to ingratiate himſelf into the Maſters affection, the more have been ſerv'd before him, when he perceives his Præmiums are purely the Reward of Merit. Only the Maſter ought to take care, that two or three of the laſt have their Monies made up at the ſame time, leaſt any ſhould be diſcouraged.

Prop. 6. I hope none will Object this Number is *too many*, where there are two diligent and careful Masters. Certainly, so many may as well (some of my Friends have thought *better*) be instructed in this Method than two. And as the Ingenious Mr. *Walker* has observ'd, is neither so *tedious* to Master nor Scholar. Besides, a generous *Emulation* will be more easily promoted than amongst two or three only. And lastly, The Matter may be manag'd at lesser *Charge* to the Parents.

Nor ought the *Tutors*, through *Covetousness*, to think it *too few*. For having so small a *Complement*, they need take none in but Children very well *descended*, and such as have had a *vertuous* and *sober Education*. And these Proposals being perform'd, they will deserve the *respect* of Persons of *Quality*, whose *Interest* may stand them in good stead. But not being perform'd, I think it *too many*, and their *Reward*, if any thing, *too much*. I could wish that such as are *negligent* in this important Matter, as they are accountable *in foro Conscientiæ*, might be severely Animadverted upon by *humane Laws*. Certainly the *Cynic* was in the right on't, who trounc'd the Master because the Scholar was a *naughty Boy*.

Prop. 7. This Proposal seems very *necessary*. Because all their *Discourses* and *Authors* being Latin, it might be fear'd through a *total Disuse*, they might be at a loss to express themselves *handsomly* and *properly* in their *Mother Tongue*. The Master ought to be very careful in this particular, and, as the aforesaid Method of Conversing with Latin People, Latin Authors, and carefully observing Latin Analogy, will certainly prevent *Anglicisms* in their writing Latin, he ought to take heed that no *Latinisms* creep into their *Translations*, or *English Phrase*, and *Diction*. And this I take to be the most proper time for it, *viz.* When he begins to find they had rather speak *Latin* than *English*; (which by the use of the one, and disuse of the other, I suppose may be a little more than a *Year*) then the Scholar ought to be put upon comparing them both together, by heedfully minding their particular *Phrases*, *Idioms* and *Proverbs*, and by almost an equal use of both the *Styles*, to render them both equally *easie* and *familiar*, and yet so as neither of them may smell of the other, the *Analogy* of both the Tongues being carefully observed.

For this Reason a *Foreigner* cannot be fit to undertake this Charge,

Charge, unleſs exactly acquainted with our *Phraſe* and *Idiom*, which few are.

The Reaſon of this Propoſal is, Leſt a *Diſparity* in their *Age* ſhould cauſe the ſame *diſparity* in their *Improvement*. Not that I fear the *Elder* ſhould get the ſtart of the *Younger*, but on the contrary; for without doubt, the *younger* we put Children into this Method the *better*. The Maſters will have moſt trouble with the *oldeſt*; yet when he is once manag'd, tho' he ſhould exceed the Age in this Propoſal, if he be a *Youth* of a ſweet and loving temper, and ſtudious withal, (but in this great care ſhould be taken) he may lead the *younger* whither he pleaſeth, and do his Maſter a great deal of Service. *Prop.* 8.

But *Children* are generally thought incapable of learning *Latin* at this *Age*. *Obj.*

If People wou'd conſider how ſoon they learn *Engliſh*, I dare ſay they wou'd be of another mind. *Anſw.*

Theſe pretty little *Mimics*, with a ſweet and natural delight, liſten to all our ſounds, and very well underſtand them in a few Months, ſo far (at leaſt) as they any way concern themſelves, as may be obſerv'd by many of their *Actions*, and deſire to be underſtood themſelves. Nay, they are ſo concern'd their little *Mimiciſms* cannot be conceiv'd, that they make a thouſand ſigns to ſhew their meaning, which is as pleaſant, and delightful a *Rhetoric*, to ſuch as have but the *Leiſure*, and *Curioſity* to obſerve them, as the quainteſt *Diction*, and moſt celebrated *Harangues*. Children have, by *Nature*, no greater *Aptneſs* to imitate one Tongue than another; the Children of *Jews*, *Arabians*, *French*, and *Engliſh*, come to ſpeak much at the ſame time, and need not any particular *Rules* and *Directions* about the Matter, nor indeed ever underſtand they are Learning, and yet they all arrive at a tolerable Proficiency in two Years. The conſequence is therefore, they would equally underſtand *Latin* in that time, for none will think the *Roman Children* did not underſtand their *Mother-Tongue* till 6 or 7 Years of Age.

But ſome will ſay, Tho' this be demonſtrably true, yet they may not, perhaps, at 6 or 7 Years of Age, be ſo *capable* of Foreign *Languages*. *Obj.*

Answ. Yea, much more *capable*; for if before that *Age* they learn'd their *Mother Tongue*, notwithstanding their *weakness*, *frowardness*, *contraction* of their *Faculties*, and their want of *assistance* from *Art*, and that purely by hearing their *Mother*, or *Nurse*, Lisp a little *broken English*, What shall we expect from them, when their *Bodies* are more firm, their peevishness abated, their *Faculties* more *dilated*, when they may be assisted by *Art*, and Converse with Men that speak fine and properly?

But what need these *Collections*, when daily Experience tells us, That Children, after having learn'd *English*, are in a Years time ordinarily taught *French*, or *Italian*, and that with *Ease* and *Pleasure*, both to themselves and Master? Nay, I am credibly inform'd of a Child, of ten Years of Age, who speaks five Languages very fluently by Conversation only, of which Latin is one: And undoubtedly, the learning of *Latin* the same way as they learn other Languages, must be most easie and natural.

If Authorities were wanting, where Reason and Experience speak so loud, 'twere easie to accumulate them. 'Twas partly by this Method, but since better improv'd, that *Roger Ascham* taught his Royal Scholars, *Elizabeth*, *Edward*, and the Lady *Jane Grey*, *Latin*, *Greek*, *French* and *Italian*, in *three or four Years time*, to the Accomplishment of those great *Personages*, and to his own eternal Honour.

'Twas this way, tho' not so happily propos'd, that our admirable *Cowley*, almost by his own indefatigable *Industry*, learn'd the *Latin* and *Greek* Tongues, as is observ'd by the *Gentleman* that writes his Life in these words:

'His Teachers never could bring him to learn the ordinary Rules of Grammar, but [he] chose rather to converse 'with the Books themselves, from whence the others were 'taken. This, no doubt, was the better way, tho' more difficult; and he found afterwards the benefit, that having got 'the *Greek* and *Latin* Tongues, as he had done his own, not 'by *Precept* but *Use*, he practis'd them not as a *Scholar* but 'a *Native*. And this very Consideration was the occasion of my

5th Prop. For by making his *Authors* and *Masters* his *Grammar*, *Dictionary*, and *Phrase-Book*, he will better come to know the *Genuine* signi-

ſignifications from the *Tranſlated*, ſee how the *latter* come from the *former*, with pleaſure, and learn as a *Native* of Antient *Rome* to *write*, and *ſpeak*, without encumbring himſelf with *Rules*, or conceiving his *ſenſe* in *Engliſh*, before he ſpeaks, or writes.

And here I cannot but obſerve the *Cauſe* our Learned *Gentlemen* of *England*, whom all *Foreigners* own to write *Latin* very *politely*, attempting to ſpeak it, do it ſo awkwardly, and (as it were) *unnaturally*; becauſe they have not learn'd it in this *natural* way: They muſt needs ſpeak it ſlowly, who having been taught by multiplicity of *Rules*, their Mind is imploy'd in three different things at the ſame time: 1. Thinking of the *Rules* by which they learn'd it. 2. Thinking of the *Engliſh* ſenſe which they carry along with them. And 3. Of the Latin *Diction* and *Idiom*, (which how troubleſome it is, themſelves knowing, can ſeldom be prevail'd with to ſpeak it, and all others, who conſider it, may eaſily conjecture) whereas a Man in ſpeaking Latin ought not to be concern'd about the two former, (for what ſignifies the *Scaffold* when the *Building* is finiſh'd) and, forgetting what *Country-man* he is, imagine himſelf a *Citizen* of Old *Rome*.

The reaſon of this is, becauſe Children finding no reſtraint upon them but *acting* freely, act much more vigorouſly and to the purpoſe. When impos'd, they oft have an utter *Averſion* to that, which otherwiſe they freely *chuſing*, wou'd take a great delight in. Bring but Children into *love* with a *Language*, *Art* or *Science*, and when that point is gain'd, and ſome of them deſire to be taught it, you may tell them, A great many Men do not underſtand it, and that it wou'd be the *way* to make them wiſer than moſt Men, and you will find they will yet have the greater *Inclination*. *Prop.* 10.

When their Deſire is ſufficiently heightned, you may pretend notwithſtanding 'tis ſo great a *Privilege*, yet you love ſuch an one (your favourite) ſo dearly for his diligence, and attention, that you could almoſt find in your heart to give him a little *inſight* into it; then proceed as tho' you were unwilling the reſt ſhould be admitted to this *favour*, and ſuch a proceeding, I queſtion not, will oblige ſome of the reſt quickly, by their *Attention* and *Diligence*, in their own *Studies*, (when they find thoſe are the only ways to recommend 'em) labour to ingratiate themſelves into your favour, to enjoy the

Privilege of your *favourite*. So by degrees you may wind up their *inclinations* to what heighths you pleaſe, and bring them all by degrees, with *ſubmiſſion* and *thankfulneſs*, to accept the favour.

Thus I have, as ſhort as I cou'd, given the *Reaſons* of the *Propoſals*, and Anſwer'd ſuch Objections as I cou'd think of, or have been made to me by Parents, when I have deſir'd them to tell me their Opinion of Mr. *Lock*'s *Method in learning Latin*, which (becauſe upon the Reaſonableneſs there-of theſe Propoſals are grounded) I ſhall tranſcribe from the *Learned* and *Ingenious* Author.

Pag. 196. Pr. Ed.

" If therefore a Man cou'd be got, who himſelf ſpeaks good " *Latin*, who would be always about your Son, and talk " conſtantly to him, and make him read *Latin*, that wou'd be " the *true*, *genuine*, and *eaſie* way, of teaching him *Latin*; " and that I cou'd wiſh, ſince beſides teaching him a *Lan-* " *guage* without *Pains* or *Chiding*, which Children are wont " to be whipp'd for at School ſix or ſeven years together, " he might, at the ſame time, not only form his *Mind* and " *Manners*, but inſtruct him alſo in ſeveral *Sciences*, ſuch as " are a good part of *Geography*, *Aſtronomy*, *Chronology*, *Ana-* " *tomy*, beſides ſome parts of *Hiſtory*, and all other parts of " *knowledge* of things that fall under the *Senſes*, and require " little more than *Memory*.

Obj. But hold— I had like to have forgot the *Grand Objection*, not levell'd at any particular part, but at the whole Deſign. The *Method* is *ſingular*, I dare not venture upon it for my *Son*.

Anſw. I hope 'tis a *ſingular good one*, and then no Matter. Is it reaſonable? If ſo, it ought to be try'd. If this were any *Argument*, there never would have been, nor never wou'd be, any *Improvements* in the *World*. *Chriſtian Religion* wou'd never have gain'd ground in the World at firſt, nor its Reformation ſince. *Philoſophy*, *Medicine*, *Law*, and all *Arts* and *Sciences*, had been thouſands of years ago put out of a *poſſibility* of being *improv'd*; nay, to ſpeak more properly, not ſo much as the *Names* themſelves had been heard of.

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Quid ſumus & quidnam victuri gignimur, ordo
Quis datus, & metæ quam mollis flexus, & undæ,
Quis modus Argento, quid fas optare, quid aſper
Utile Nummus habet, patriæ charíſq; propinquus
Quantum elargiri deceat, quem te DEUS eſſe
Juſſit, & humanâ, quâ parte locatus es in re;

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Nay,

Privilege of your *favourite*. So by degrees you may wind up their *inclinations* to what heighths you pleaſe, and bring them all by degrees, with *ſubmiſſion* and *thankfulneſs*, to accept the favour.

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Discite & ô miseri, causas cognoscite rerum,
Quid summus & quidnam victuri gignimur, ordo,
Quis datus, & metæ quam mollis flexus, & undæ,
Quis modus Argento, quid fas optare, quid asper
Utile Nummus habet, patriæ charisq; propinquis
Quantum elargiri deceat, quem te DEUS esse
Jussit, & humanâ, quâ parte locatus es in re;

Would not any Parent think it far better his Son knew the meaning of this Divine Poem than the Syntax? Were not a fair Occasion given the Master to read his Pupil Lectures of Physics, Ethics, Oeconomics, Politics? *&c.* and by insisting a good while upon it, the Child, perhaps, would remember it as long as he lives.

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Nay,

Nay, we are not only ſingular in our Manner of *Education* to former Ages, but this too, in thoſe *Countries* which are more concern'd to admire *Latin* than we, becauſe the *Service* of their Church is in that Tongue: For they take greater care about their Childrens *Morals*, and *Inſtitutions* of *Piety*, than Latin, but we poſtpone theſe Matters of infinitely more Concernment, or if we have taken any care in them, are willing to run the riſque; Latin they muſt have, tho' at the expence of their *Vertue* and *Innocence*, and ſix or ſeven Years of their beſt time, to be Inſtructed in uſeful knowledge to boot. And does not this look like the Proverbial purchaſe, *Pro theſauro Carbones*?

Nor do they learn it as we do, confounding themſelves with unneceſſary *Rules*, and *Exceptions* of *Grammar*; but chiefly by *Converſation*, and the Authors from whence they were taken, and by this Method can often *ſpeak* and *write* it tolerably well in a Year, and, perhaps, have at the ſame time profited in ſome *uſeful Knowledge*. And admit they do not underſtand it ſo well, as who have ſpent ſeven or eight Years about it, yet well enough for their Occaſions, to read an Author, and converſe with Strangers, (which laſt we ſeldom, after all, can do); and how Gentlemen, Tradeſmen, and all Perſons, who do not deſign their Children for Scholars, ſhou'd think ſo many Years in learning a Language (tho they were ſure they would be Critics in it) which, after all, would be but of very little uſe, well ſpent, I cannot eaſily imagine, when to underſtand it, as abovelaid, may do as well to all intents and purpoſes, nay, better for Converſation, and may be attain'd ſo eaſily. Here 'tis propos'd, becauſe unexperienc'd in this way to take *two years* to do that, which the *Scots*, *French* and *Germans*, often do in one; and yet to ſave a Child four or five years, which wou'd have been ſpent at School in learning Latin, which may be Imploy'd to a far greater Advantage, in writing a *good Hand*, reading the beſt *Engliſh Writers*, poliſhing and perfecting his *Engliſh Style*, learning *Merchants Accounts*, ſtudying the *Mathematics*, improving thoſe *Rudiments* of *Arts* and *Sciences*, which he had ſo good a taſte of in reading *Latin*, learning the Art of a decent *Carriage* and *Comportment* with a Dancing-Maſter, Converſing with Gentlemen of *Senſe* and *Experience* in the World, whoſe *Converſation* will be much more Advantageous to him, than of any Scholar: And are not all theſe *Accompliſhments* preferrable

preferrable to the being a *Critic* in a Tongue, which existing only in Books, can never perfectly be understood? Witness several things in *Cato* of Husbandry, *Ennius* and *Plautus*, which are not understood; upon which, notwithstanding, People will *Comment* and *Criticize in Infinitum*.

But such as their Parents design for *Scholars*, in this Method, after one year, their Master may put upon reading *Sanctius*'s *Minerva*, with *Scioppius*'s Notes, and other Pieces of *Criticism* upon *Grammar*; or which, I take to be much better, to teach them from their Observations upon *Authors*, to make a *Critical Grammar* themselves, and when they have done it, they will not need so many Rules of Grammar before they read a *Greek Author*, as they had occasion for, before they learn'd a Latin one; and so the Tutor may proceed much after the same way as before, reading Lectures upon *Authors*, and still improving the *Rudiments* of Useful Knowledge.

This is the *Method* I think best, in the Treatment and Institution of Children, which I hope, by the blessing of God, and careful Endeavours of *Able* and *Vertuous* Men, may be of use to the *Common-wealth*.

I shall leave the whole to the *Reader's Judgment*, desiring his Candour and favourable Opinion of this Proposed Method of Institution; and if he will vindicate the Common Method, or propose another he thinks better than that, or this, I will regard him, with Thanks.

F I N I S.

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